

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, SEPTEMBER 19, 1901.

VOL. III, NO. 45

By some inadvertence somewhere a "ciderine" advertisement appeared in the columns of THE BAPTIST last issue. We regret this inexpressibly. But it will not be repeated.

Bro. G. W. Everett, printer at the Orphanage, left Saturday for a two weeks' visit to his parents in Albany, N. Y., taking in the Pan-American Exposition on his return.

We had a pleasant call from Dr. L. G. Barrett, president of Jackson College, Tuesday. He had just returned from New England where he and Mrs. Barrett have spent their summer vacation. His college will open about October 1st. He is hopeful of a large attendance.

I have read the last BAPTIST through, and it is good. A good paper is one with good things, said in a good way.—J. B. GAMBRELL.

One of the noblest brethren in the State writes:

"Enclosed is my check for \$3.00 for which please give me credit on account of my subscription. I did not notice until recently that my subscription had expired. My valuation of the paper is high, and I could not afford to be without it. If you know of a deserving sister who would like to read the paper and cannot afford to pay for it, send it to her for one year and send me the bill."

From the following summary of work it is apparent that pastor McComb and his people are not idle:

They have their new Vocalion organ in the church and paid for. It is a \$700.00 instrument and is equal in sound and volume to a \$2,000.00 pipe organ. Their associational letter showed that they had received during the year 33 members by baptism, 33 by letter and collected and disbursed \$3200.00, to all objects. Of this amount \$1000 was for pastor's salary, \$1000.00 to Missions, and 1200.00 miscellaneous objects.

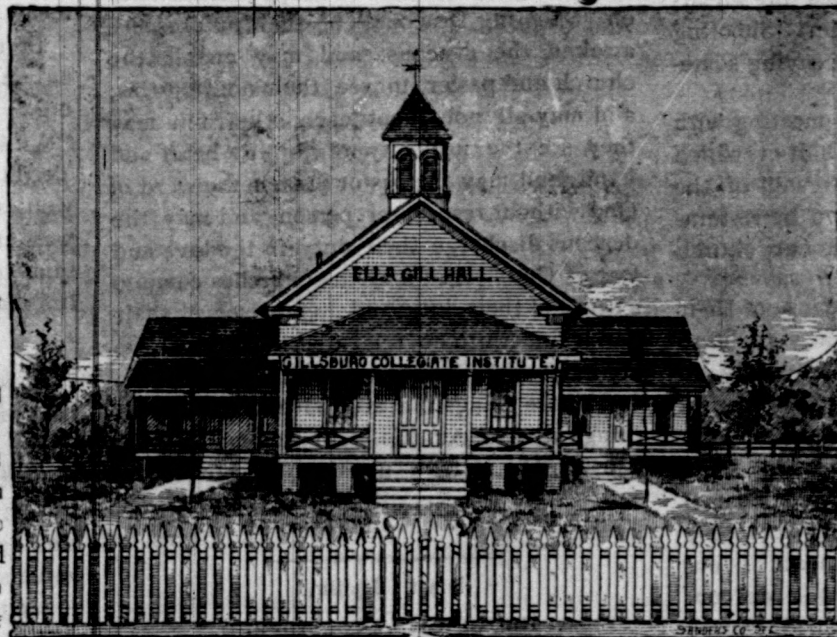
The Editor and family acknowledge receipt of invitation to 25th marriage anniversary of Mr. and Mrs. T. H. Hamblett, of Coffeeville, which they regret their inability to accept. May prosperity continue to attend them.

Remember that the office of THE BAPTIST is now Baptist headquarters for Bibles, Testaments, Hymnals, Commentaries and all denominational books. We duplicate publisher's prices.

Dr. McConnell's election to, and acceptance of, the Secretaryship of the Home Mission Board seems from hearty expression from our exchanges, to meet the hearty approval of Southern Baptists. This hearty unanimity, let us believe, presages great things for our Home Mission work. There is just now great need of the fullest and strongest co-operation in this department of our work. There is so much to be done and the prospects are so inviting. Let no bickerings or quibblings find any place in our hearts or lives. The Home Board has greatly relieved Mississippi and we shall not forget her helpfulness.

We see posted in many places, "Home Run Cigarette." It is a true characterization in many instances. We have known boys of fine promise to use the cigarette until there was nothing left them but to run home, into the bed, into the grave; and have their memory shadowed with the folly of the cigarette fiend. Ah, what follies will weak humanity not be the victims of?

We would call especial attention to the fact that sister E. S. Hackett, Meridian, has been appointed president of the Central Committee and will conduct the Woman's Department in THE BAPTIST. We welcome Sister Hackett as a co-worker in this relation.



Gillsburg Collegiate Institute.

"The leading editorial in the current issue of THE BAPTIST is one of the strongest utterances that has emanated from the press, either North or South, on the subject of anarchy, and it will attract general attention, coming, as it does, from a religious and denominational paper."—Clarion-Ledger.

If any one would like to see a model report of meetings, read one in this issue by J. F. Mitchell. He reports four meetings in eight lines—two lines to the meeting. In these meetings there were 66 additions—55 by baptism.

Amounts received by T. J. Miley, Mayton, for Rev. W. P. Chapman:

W. H. Patton, Shubuta,	\$1.00
A. J. Miller, Columbus,	1.00
Mrs. Ida C. Ervin, Crystal Springs,	1.00
T. E. Irvin, Crystal Springs,	.50
THE BAPTIST, Jackson,	2.00

Sinners in the Hands of an Angry God is the title of a 16-page pamphlet by Jonathan Edwards. It has been regarded as one of the most powerful arraignment of sinners that has ever been written. It is published by the Baptist Book Concern, Louisville, Ky. Five cents each; \$2.50 per hundred.

"Would an unprejudiced observer from another planet, after a year's study of church life in the United States, conclude that the ambition to serve was the controlling motive?"

We are afraid not brother Dickerson; for much that poses as an "ambition to serve" is really an ambition to be served—and this is as true in Mississippi as in Chicago.

Col. J. L. Power, Secretary of State, lies quite ill at his residence in this city. Very grave apprehensions are entertained by his friends.

Pastor Varborough after a vacation of a month spent in Louisville, Ky., returned yesterday, and will hold regular services Sunday.

Brother S. L. Hearn of West Point, called last week and helped THE BAPTIST by his good, sound business judgment and words of encouragement.

The greatest missionary America has produced was a Baptist—for he became such and spent his life as a Baptist missionary—Adoniram Judson.

Brother D. D. Carter of Hattiesburg, made us a call last week, encouraging us by words and cash.

There were 883 accessions to the church reported in our last issue.

From Houston.

If you will allow space in your most worthy paper for a few remarks, by a poor, unworthy Baptist minister, who has suffered many things in life because of ignorance, and who is until yet laboring at a great disadvantage because of a lack of knowledge, we would like to relate the following remarks:

My work is in the northwest corner of Chickasaw county, Mississippi, in the flat-woods district, where it has been, and to some degree is until yet, noted for a desperate country, that is, for the State of Mississippi. But I feel thankful to say the Lord is working mightily in these ends of the earth. I have spent four weeks recently in trying to preach to them the true word of God, and I feel that I can safely say that the power of God has been with us, and am thankful to say these churches are able to say, and are saying, never in their history have they known such glorious times as they have been recently enjoying.

The fact is, my brother, we have some of the best people in the world, but they have been very badly treated and really haven't had half a chance, and, while reading an article in the *Baptist Standard* on "Shooting Deacons," it made me feel like saying something, if you will admit of it.

One of my churches began its meeting with only twenty-six members, over half of which were females. We had as a result of the meeting fourteen accessions, two by restoration, twelve by baptism, and our church greatly revived.

As to deacons' duty, and the cause of their being so worthless, we feel to a very large degree that a great many of them really do not know what is their duty, and many of them who do know haven't the interest sufficient in the cause of Christ to make them move to duty, and others have been so shamefully treated by the membership that they have lost courage; therefore, most of our churches are virtually without a deacon. Sorry to say our above-mentioned church only has one recognized deacon, and him as good as dead; a fine old man, but nearly blind; very feeble in health; lives five miles from church, and is financially pressed. But, thankful to say, we have other members who take his place manfully, and we feel that we can thank the Lord that we are moving onward and upward in the way our Lord and Master trod. Brethren, pray for us that our faith fail not, and that the Lord may be glorified in this part of the vineyard.

Our other church, we are sorry to say, is in bad shape. The house is worn out, and the greater part of our membership live from two and a half to five miles from the church. The church is in a thickly settled community, but nearly all Methodist Episcopal people. They are glad to go, but we do hate to be so dependent on other denominations for our congregations, and the question before us now is, "What to do about building?" We are bound to have a house in which to worship. The present house cannot be used much longer, and to build a new one in the same place will be hard to do, because of a lack of interest. I think we can build, very easy in about one and a half or two miles from the old

one, where it will be convenient for most of the members; but to do this, just gives up all claims on the people of that community. So we are at a loss as to what is best. We are thankful to say, in our meeting recently held, we had four accessions—two by letter, two by baptism. The church revived somewhat.

We had from ten to sixty penitents every service, but something seemed to be in the way; yet, in my weakness, I could not move the stumbling-stones. This church has had some able men as pastors, but for some unknown cause it has not prospered much in the past fifteen years, and when we begin to think we remember the illustration as given in "Shooting Deacons" (of the dogs' tails), but feel very much like taking sides with the wife and say, do it right, and in this case cut off the whole body, for it nearly all, except the head, is dead or useless, so why support it or allow it to be in the way?

Now, brethren, as we are young in the field and inexperienced in things of this kind, pray for us, advise us, encourage us, and in fact help us, for we are lost as to what to do for the best, and we hope to hear more about "Shooting Deacons." We hope these articles on "Shooting Deacons" of their nature may awaken the deacons, and may enable the church and pastor to see their nothingness, and may all not shoot each other, but may they see the necessity of joining heart and hand, and may the pastor preach the word of God without respect of person, and may the deacons discharge their duty in the love and fear of God. And may the churches come to a sense of their duty, and do whatsoever their hands findeth to do, remembering that, if we are risen with Christ, we are admonished to seek those things that are above, observing all things whatsoever He hath commanded us, and Lo, He is with us always, even to the end.

Respectfully yours in Christ,

C. D. POTTS.

Infant Baptism.

I HISTORICALLY CONSIDERED.

Judaism still lives. The demand for forms, rites, ceremonies, as vital corollaries to religion has not ceased to be. Rome in many respects, is Judaism, covered with an attractive coating of Christianity. Along with the gaily-clad priest-hood, the censor, the love for show, the adhering to the external, there also arose baptismal regeneration. For this belief is nothing but a credence in the efficacy of the external.

Christianity taught, as no other doctrine, salvation by faith; but the "Church Fathers" were determined to put new wine into old bottles, by allying the doctrine of salvation by faith unto that which taught salvation by works. The old question: "What shall I do to be saved," (and which was answered by "Believe") was in later years answered by "Be baptized."

The leaders of Israel had forgotten "The blood of Jesus Christ cleanseth us from all sin," and had put in its place, the waters of the baptism. They imagined that eternal destiny is settled by outward act, that the wrath of God may be averted by rites and ceremonies." (Ved. p. 26.) The spirit was driven out by the letter and death ensued.

Externals were the order of the day. Only the outside of the platter was made clean. Much care was expended in making their sepulchres white, but, the thought barely came that within were dead men's bones and all uncleanness.

Therefore it required neither prophet nor son of a prophet to forecast events.

BAPTISMAL REGENERATION.

This was the first important step toward infant baptism. Neander and Harvey (p. 200) both inform us that this rite was unknown to the first two centuries after Christ. Robinson (Eccl. Res. p. 55) asserts: "There is not one word of a child baptism till the year 370." In fact this custom did not arise until compelled to do so by the inevitable deduction of that heresy, salvation by forms and rites. "The fathers" of the second and third centuries fell into this error, holding that baptism (as an act) enlightens, and claiming for it regenerating and sanctifying powers as in the beginning, they claimed the spirit trod on the face of the water of the baptism, thereby transferring to the flood the properties of salvation. So Justin; Element; Ambrose; Augustine, et al.)

From this position to infant damnation was only a step. If baptism saves, it follows all unbaptized are lost, was their argument. "We fishes are born in water" was the way Tertullian put it. This applied to infants as well as adults. Even in spite of all this, there was employed only one mode of baptism: immersion. The "infant" had got in; sprinkling had not yet been admitted.

CLINIC BAPTISM.

This was the second, and final step which led from believer's immersion to infant sprinkling. As baptismal regeneration affected the subject of baptism, bringing in infants with adults, so clinic baptism affected the mode, making it possible for sprinkling to supersede immersion. Clinic is from the Greek, (Kline—"couch,") and refers to the baptism of the sick.

The metamorphosis of the mode of baptism is first detected in the case of Novation at Rome. Being sick, supposedly unto death, and holding to the heresy of baptismal regeneration, he'd mandated baptism, lest he die and be lost.

The patient's critical condition prevented his being immersed, which was the only mode of the day. So here was a dilemma.

Finally "perfusion" was agreed upon (*i. e.*) his bedding being arranged as a trough, water was poured upon him and around him, imitating a burial in baptism as nearly as possible. Unable to be carried to the baptistery, the same as nearly as could be, was carried to him. But let it be noticed, immersion was the manner intended—the mode to be imitated. Novation recovered, and his ordination as a presbyter was opposed on the ground that he had not been properly baptized. Indisputable proof, this, of the existence of only one mode of baptism in those days and that mode was dipping. This was about 230 A. D., and sprinkling was not yet. Hear a voice from those days. Origin (185-254 A. D.) says: "If any one is previously dead to sin, he of course is buried with Christ;

but, if any one does not before die to sin, he cannot be buried with Christ, for no one while alive is buried." There is no sprinkling in such a statement as this.

However, while sprinkling had not yet come into being, the departure from actual immersion in Novation's case had established a precedent, and had made it possible for still greater departures to follow. But the deviation was gradual. There is no record of pouring used for immersion (after that of Novation) until 754 A. D., and then only in cases of sickness. (Orchard, p. 170.)

Purging or burying the candidate continued as the principal mode until 1284, when immersion was allowed to be superseded by sprinkling, in cases of certain death.

In 1311 the metamorphosis became complete. The Council of Ravenna first made baptism allowable by sprinkling in all cases, if desired. This was not caused by any change of attitude toward the scriptural teaching of immersion, but based on the Catholic belief in the power of the church to change the ordinances.

Thus was the transition made from adults to infants; from immersion to sprinkling. It has ever been a battle between the Baptists, championing immersion on scriptural grounds; and Rome, granting sprinkling on authority of the "Mother Church." Between these two come the Protestants, off-shoots of Rome, partaking of the doctrines, both of the Baptists and the Catholics, but standing with neither. They assert their belief in the authenticity of the Scriptures, but deny their teaching by practicing an alien form of baptism.

The Scriptures, or the Church of Rome: Which is right? The Baptists stand by the Scriptures.

W. A. HAMLETT,
Grenada, Miss.

Sept. 2, 1901.

Delta Mission Work.

My attention has just been called to an article on the much-mooted question of "How to elicit and combine" all our churches in mission work? This article was written by a brother beloved and well known by us all, and his suggestions are worthy of careful considerations. It is most gratifying to know the brethren are endeavoring to master this one great question. It is a question that ought to call forth our most careful and prayerful thought.

The article referred to has, I am glad to notice, called out some of our best men.

There was one statement made regarding mission work in the Delta which I wish to correct. It is broadly intimated that our Mission Board is too extravagant in paying salaries to Delta missionaries, to the detriment of its work in the hills; that the former receive from \$200 to \$250 for one-fourth time, while the latter receive from \$25 to \$50 for the same time.

If you will take the pains to examine the report of the Board at the last Convention, you will find this statement wholly incorrect. No one receives more than \$100 for the specified time, and, if you examine the whole list, you will find no distinction in appropriations

was made between Delta churches and hill churches. If there is any difference, it is favorable to the latter. Nor is it true that the salaries of the Delta missionaries thus supplemented exceed that of pastors in other parts of the State, despite the fact that it costs much more to live in the Delta. Were it not for personalities, this fact could be amply demonstrated.

It is cheap criticism to cry "Extravagance"; and, while the article referred to may not have so intended, it left the gap down—and all we Delta folks want is justice.

Some of us make sacrifices which the denomination does not and will never know. It isn't pity, but justice, that is desired.

It occurs to the writer that perhaps the Delta as a mission field has been brought so prominently before the denomination, that some may have concluded we are almost wholly dependent on the rest of the State for funds. This is a very great mistake. The Deer Creek Association contains more than half the churches in the Delta. Last year nine of the nineteen missionaries at work in the Delta worked in the bounds of this Association. The total amount paid these nine missionaries was \$430. The amount reported collected for State missions was something over \$440, and this added to funds unreported, but known to me, would make \$500.

So that, if the State Board should see fit to let this Association do its own mission work, she would be amply able to take care of herself and make a liberal contribution to mission work in the "regions beyond." But we don't want to be left alone. We want to share in the glorious work of winning, not only the Delta, but the coast and the hill country, for Jesus Christ.

Fraternally,

E. T. MOBBERY.

Indianola, Miss., Sept. 11th, 1901.

A Modern Pentecost.

Last Sunday, Aug. 25th, it was the privilege of the writer to assist brother J. O. Hill and his people in a series of meetings at Providence, north of Banner. Four sermons were addressed to the church on the duty of confessing and forsaking sin, the duty and power of prayer, and the importance of the presence of the Holy Spirit in revival work. After which we addressed the unsaved on the one and all important theme: Salvation by Grace. During the course of these sermons, we tried to lay the gospel knife to the bone, thereby exposing the poisonous cancer of sin, and thus directing their attention to God's all-sufficient remedy for the same. At the first, some of the Christians sulled, pouted, raised their bristles and sought the seats farthest from the stand. But the faithful few stood firm, pleading mightily with God for the presence of the Holy Spirit. Thank God their pleading were not in vain; the Holy Spirit came with power, Christians came forward and confessed their sins publicly. Enemies were made friends, young and old met at the altar, not less than one hundred in number and shouted forth praises unto God, without cessation, from 8:30 to 11 p. m. During one of these seasons of rejoicing, for they were many, a wicked

young man ran into the altar to witness the shouting, whereupon he was stricken down under deep conviction of sin, and falling upon his knees he cried out from the very depths of his soul, God be merciful to me, a sinner. Young ladies of refinement and culture, old ladies, old and young men fell at his feet, and plead mightily with God to save him then and there. The blessing came, the young man arose shouting and telling to sinners all around, what a dear Savior he had found. Twenty-seven other sinners came forward, and said pray for me. Many of whom went down upon their knees, vowing most solemnly that they would not leave the mercy seat until the Lord blessed them in the pardon of all their sins. For two hours and a half they plead most earnestly with God to save them; the answer came, and when it did come, it was that sweet peace that passeth all understanding. They arose from their seats and made the welkin ring with their shouts and praises unto God. The news spread rapidly far and wide. Members of other churches, saint and sinners came; they heard, they saw and were conquered; many of whom caught the spirit and were made happy in Jesus. Young men threw their cards and dice away, gave their hearts to God and shouted forth the praises of Him who had called them out of darkness into the glorious light and liberty of the gospel of Jesus Christ. For nine days the meeting continued with increased interest, during which time many Christians were much revived. Enemies, not a few, were made friends; and sinners, not a few, were saved. And thus closed one of the most precious, soul-stirring meetings in which it was ever my privilege to labor. To God be all the praise, both now and forever more. Amen and amen!

W. L. A. STRANBURG.

Banner, Miss.

Listen.

For the past year, Rev. G. B. Butler has been striving to build a new church house in Natchez. Unless this house is built, the Baptist cause may never amount to a great deal in Natchez as a whole. A new location is imperative. With the proper help now this house can and will be built. A failure of this help now, may prove eternally fatal—this would be sad.

The prospects for a great work in Natchez are so flattering—a great work is being done. Properly located, the Baptists would soon become the first people of the city. More than once effort has been made to move Bro. Butler from Natchez. Mississippi Baptists would err greatly in allowing his removal before the erection of this new building.

Brethren brethren! Up! up! In the niche of time, lay hold of the prize in reach! Might it not be well for every church in Mississippi to make an offering, on a given day, to the Natchez building? Let this be done before November 1st. Let's do it, brethren, one and all—all he can give, not what he can spare.

Natchez for the Baptists would contain a world of meaning for the future. Please let somebody speak.

J. E. PHILLIPS.

The Rebuilding of Jerusalem.

BY A. H. ELLETT.

A boy was captured and carried to a distant land. I don't know his prior history, but I think he was good stock. The first account I have of him he had secured a good job. He is cup-bearer to the king. That's better than some boys get who have not been cured into captivity.

THE NEWS.

But one day, a wayfarer brought news, to this young man. This was the news: "The walls of Jerusalem are broken down and the gates thereof are burned with fire." It had a tripple effect upon the captive cup-bearer.

1st. He cried. It's all right for a young man to cry.

2d. He prayed to the God of heaven. The captive cup-bearer to a heathen king prayed to the God of heaven.

3d. He decided. Are you conscious that you ever made a great decision?

ON THE ROAD.

The decision was to rebuild Jerusalem. But he must reach Jerusalem before he could rebuild it. A thousand miles across a hostile country. Little is seen of him on the road. Because of this, young men grow restless. They want to be conspicuous on the road.

You learned that Copernicus arrived at the bright abode of Truth concerning astronomy, but you did not see much of him on the road. An attic in a dilapidated farm-house is not a conspicuous station.

In 1847 you saw Jefferson Davis spring full-armed into the political arena, and you marveled at his matchless strength. All of you saw this, but you did not see him on his eight years' lonely road to this.

A traveler journeyed from the presence of the Doctors in the Temple to the banks of the Jordan, where John Baptized, but you did not see him on the road.

The young man who would rebuild Jerusalem may find it necessary to spend some time on the road.

THE WORK.

Arriving at Jerusalem, he rebuilt it in spite of three obstacles, either one of which is likely to thwart a young man's purpose.

1st. Ridicule. Sanballat laughed at the idea, and his boot-lick, Tobiah, airily suggested that the growing wall would fall down if even a fox should go up against it.

If you will carry me to the unmarked graves wherein millions of high resolves lie buried, we'll set up a marble slab, and chisel on it one word: "Ridicule."

2nd. Violent opposition. Sanballat and his crowd got mad. "Took indignation." They declared they'd make the young man quit. But they didn't.

3rd. The work was completed in spite of an alluring invitation to attend a conference in the plains of Ono. On my journey I have passed a good many unfinished walls upon which this sign was posted:

"Come Down For a Conference
In the Plains of Ono."

Builder.

It seems to me a glorious thing, that, deaf

to the ridicule of the rabble; heedless to the threats of his enemies; unmoved by the insinuating call to compromise, Nehemiah, with his trust in God, rebuilt the walls of Jerusalem.

Conversion vs. Reformation.

The former means "to turn." In religion, many place it as the "new birth." It simply accompanies this. We are *regenerated*. This is God's work. We then, and at once, become active, and "turn."

Reform means "to form again." In this, one's manner or habit assumes new shape. He may drop bad habits and take up good ones, or vice versa. In speaking on this line, the former is usually intended. We take off the ragged garment and don the new and the good.

Conversion and reformation are often in the same boat—always, if conversion gets in first. A converted (new-born) man is reformed, but a reformed man may not be converted, (new-born).

Billy's heart has been *regenerated*—new life given—and the outward manifestations may assume new form. This is always true.

But the outward manifestations may assume new form and the heart not be regenerated. This often happens. So, when conversion leads, reformation follows; but conversion does not follow reformation every time.

Sometimes it becomes necessary for one to re-reform. The reformation following his conversion, follows at a distance; so, he must re-reform and get up closer. This sometimes applies to a church—the members may all need a new dress.

One brother is charged with having said this (in public print) concerning a church, and so, of putting said church in "bad light."

Another version of the same story accords with the incident given in the account of Tommy and his cat. Tommy had a cat. Tommy also had the habit of getting drunk, and vowed he would "keep on." Billy told some friends of Tommy's habit and of Tommy's vow; therefore, Tommy's cat was "put in bad light." Was Tommy both Tommy and the cat? Or, was Tommy just simply Tommy? It appears that he has "reformed." This is drawn out of the following: "Some are hurtful, some are helpful; but to be on the safe side, Baptists would do well to attend none of them." Eureka! May it never die! He was converted before, but now has *re-reformed*.

Once Peter needed re-reformation. He found it in bitter tears. Sometimes we are brought to this. We blurt out some unguarded, *unqualified* statement and, later, have to re-form."

All right, Tommy! We are glad of your reformation, but next time don't tangle up your cat on account of *your* habit and *your* vow. Let the good work go on!

Reformation in Christian lives! With it the garden will blossom; the desert bloom; purse strings will be turned loose; hearts filled with joy; barren wastes made fruitful, and a world lifted to God.

J. E. PHILLIPS.

College Opening.

The Industrial Institute and College, will throw its doors open to our Mississippi girls on Wednesday, the 25th inst. The large grounds have been put in beautiful condition and the grand buildings have received all necessary attention. Additional room has been provided for 50 more pupils. Applications for admission have been received from over 700—many of them from different states.

Our own Dr. W. T. Lowrey of Mississippi College, will deliver the opening address and that means we shall have a good one.

A cordial welcome awaits the Baptist girls and girls from Baptist families in the State who will attend the First Baptist Church. The pastor and his noble church will be delighted to see the girls in "blue" and will show them every kindness and attention in their power.

Parents may do their daughters a great and lasting favor by encouraging them to attend religious exercises on the Lord's day. The pastor of the old First church promises to do his best for the moral and religious training of the daughters away from home. It would also be helpful to have the Baptist visit the girls in their College home.

The girls who were here last session will remember that I served as college chaplain on Wednesday morning. I hope to serve the Institution again in that way and on the same morning of the week.

Prof. Kincannon and his able corps of teachers will be in position to take care of and teach the number that shall be entrusted to them—sacred trust indeed.

Let all the girls bring their Bibles, not to be kept in their trunks but to be read, studied, prayed over and applied to their own young lives.

God bless all who come and all the loved ones who remain at home.

A. J. MILLER.

Notice.

To the Secretaries of the Sunday Schools in the Coldwater Association:

You will please send me the full report of your Sunday school—

- 1st. Literature used.
- 2d. Number enrolled.
- 3d. Average attendance.
- 4th. Expenses of school—every way.
- 5th. Number baptized out of school.
- 6th. Number of officers.
- 7th. Number of months school lasts.

I desire you would attend to this matter at once, so I can make a full report to the Association. Brethren, it will help you to send your report to the committeeman for the Association. Send all reports to

T. A. KNIGHT,
Alphaba, Miss.

Correction.

EDITOR BAPTIST:

Please make the following corrections in my article in THE BAPTIST of Sept. 5th: 1st, pain-parting, should read, pains, partings. 2nd, lest you think me pessimistic, let me say, we are not forced to conclude all men liars, etc. 3rd, a moral free agent is one whose actions are based upon just and righteous principles.

W. T. S.

THE PLACE PREPARED.

Where does it lie—that land of rest
To which the overweary pass?
Where are the ways which they have pressed,
Or the soft meadows, green with grass,
Through which they go into the shade
Of the home place the Lord has made?

Perhaps 't is not far away.
Nor 's the lonely journey long;
Swiftly the night yields to the day,
And silence passes into song—
But where? It matters not. Their place
Is here at last they see His face.

So close the door shut after them,
Nor sight nor sound can reach us here;
Faintly we speak the requiem,
And still it seems that they are near.
We cannot tell, we only know
That Christ received them where they go.

But that is surely heaven enough;
Where Jesus is, their home shall be.
The storms have ceased which once were rough;
And gently o'er a tranquil sea,
Knowing no care, because He cared,
They reach the home He has prepared.

Love made it ready. Love's wise,
O happy they who, safe at home,
Have had the tears wiped from their eyes,
Assured that no more grief will come,
For Christ has borne away their cares,
And he has answered all their prayers.

Safely to that abiding-place,
O Christ, guide Thon our pilgrim feet;
We also long to see Thy face,
And be with them. Oh, make us meet
With'n our Father's house to be,
Where'er it is, at home with Thee.

—Marianne Farningham.

Picayune.

A carpenter, an acquaintance of my youthful days, frequently used the assertion, "patience, perseverance and a little sweet oil would accomplish wonderful things." The brethren of Harmony Baptist church, influenced by an honest determination, perseverance and the oil of divine grace, assisted by sister Baptist churches and friends, have just completed a neat, comfortable house of worship. On Friday before the 2nd Lord's Day in September, the church was dedicated. Elder Hardy Smith preached the dedication sermon; using as a text: Ezra, ch. 6, verse 16. The sermon was an able and impressive delineation of the life of faith hid in Jesus.

Elder Gilbert Varnado preached a series of able, impressive and edifying sermons. There were eleven accessions to the church; eight by experience and three by letter. Prof. J. J. Thornhill conducted the song service. The singing was so beautiful that it seemed as if Orpheus with his lyre, accompanied by the Muses, had visited the earth again.

R. L. KING.

Sheba.

I commenced my meeting first with Arbor Grove church, Chickasaw county; 14 additions to the church. Next, Montevista, on first Sunday in August; 26 additions. Next, Enon, a good meeting started, but had to close on account of rain. Next, I went to Bethel, near Houston; 26 additions by baptism; baptized in all 55, total taken in 66.

Yours in the work,

J. F. MITCHELL.

THE BAPTIST.

Encouragement.

Sunday, Sept. 8th, was a great day with the saints at East Fork. The people were out in full and the general interest was good. Seven promising young people were baptized in the morning, making thirty baptisms and a total of thirty-nine accessions this year.

The six maps gotten up for the Foreign Mission Board were exhibited and lectured on; this being followed by a sermon on missions. And during the day twenty-seven names were secured for the Foreign Mission Journal. Brethren J. H. Lane, J. R. Baham, and W. K. Anderson all hold membership here and are all in hearty accord with the present pastor.

The 20th session of the Gillsburg Collegiate Institute opened on the 2nd inst., with the largest number of boarders in several years, and still they come. Trustees and faculty are encouraged and hopeful.

Gillsburg leads in South Mississippi. Our church is likewise strong and full of hope. During my eighteen years at Gillsburg, I have at no time had greater reasons for faith and gratitude. All honor to Him.

T. C. S.

Gillsburg, Sep. 9th.

Poplarville High School.

It affords me great pleasure to state for the many readers of THE BAPTIST that the Poplarville High School opened on the 2nd inst., with the best attendance in our history. We enrolled at once 235 students, and this number has been constantly increasing, until now we have about 275. Our large dormitory is about full, and we are boarding quite a number with the good people of our town. Ample and desirable accommodations will be made to board all who may come. We have the best school town in Mississippi, and we confidently believe we have one of the very best high schools in the State.

Can't the editor come down to see us sometime?

Sincerely,

W. I. THAMES, Principal.

Sunflower Association.

The Sunflower Baptist Association will convene with the Belen church, eight miles east of Jonestown on Friday before the first Sunday in October, being the 4th of the month. Change cars at Lula for Jonestown. Messengers will be met at Jonestown with conveyances on Thursday and Friday evening and also on Saturday, if desired. Write J. M. Chrestman, chairman of committee, at Jones own, Miss.

We would be glad to have Bro. Bailey and a host of our brethren with us. We are weak in numbers, but God does not count as men do. Come one, come all.

Yours fraternally,

J. M. CHRESTMAN.

Mississippi Association.

Meets with Mars Hill Church, 12 miles west of Summit, Friday before the 2nd Sunday in October. We want Lowrey, Rowe, Bailey and other saints of God to come.

J. H. LANE.

Ordination.

Brother Walton E. Lee, a recent graduate of Mississippi College, was ordained to the gospel ministry at Salem church, Jasper County, Miss., August 25, 1901. The Presbytery was composed of Elder L. C. Lightsey and the writer. This young brother related his experience and call to the ministry, and stood a fine examination, all of which being perfectly satisfactory both to the church and to the Presbytery. The ordination prayer was made by Elder Lightsey and the imposition of hands by the Presbytery. The ordination sermon was preached by the writer from II Tim. 1st chapter and 2d verse "Preach the Word."

After singing, and benediction by the newly ordained, and dinner on the ground, the congregation assembled to hear him preach from I Cor. 6th chapter, 20th verse: "For ye are bought with a price." His sermon was short but full of thought and to the point.

May the Lord abundantly keep this dear young preacher and may he be the instrument in the hands of the Lord in bringing many sinners from the ways of darkness and death into the ways of light and life. Amen and Amen.

J. R. FARISH.

Yazoo Baptist Association.

All delegates and visitors who expect to attend the meeting of the Baptist Association which convenes with the Baptist Church at Bowling Green, Miss., on Wednesday, October 2, will please write the committee to that effect. Conveyances will meet trains at Owen, Tuesday, 4 p. m., and Wednesday, 8 a. m.

J. T. MOORE,
W. E. ECLELLAN,
J. F. RUBANK,
Committee.

Century Committee.

We reported to the Columbus Association our work, having held seven meetings during the year. The report was received and the committee discharged. The Association, however, proposes to keep up the work through the method of fifth Sunday meetings, and hence appointed an executive committee, with W. C. Grace as its chairman.

Respectfully and fraternally,

H. J. VANLANDINGHAM,
M. V. NOFFSINGER.

Macedonia.

Editor of THE BAPTIST: The Macedonia Baptist Church held a series of meetings, continuing for nine days, with Bro. Lofton as regular pastor. Bro. George Farmer did the preaching, except three sermons, by Bro. Weber. There were thirty-nine accessions, thirty-four for baptism and five for restoration. It seemed that the spirit of the Lord was with us and that he added unto the church daily such as he would have to be saved. And may his blessings continue.

J. MARION CASE.

That Difficult Problem.

In THE BAPTIST of September 12th, by W. P. Chapman. Amen and Amen!—J. P. Brown.

THE WORK OF OUR PRIVATE SCHOOLS IN MISSISSIPPI.

B. G. LOWERY.

[The following is an extract from an article by President B. G. Lowery in the minutes of the State Teachers' Association, which held its last session in this city last month. It is well worth careful reading. The faith about the whole matter is, we are rapidly learning to read all that our esteemed brother Lowery writes.—E.]

"And, by the way, just let me appeal to you, ladies and gentlemen as Mississippi teachers and Mississippi patriots to stand for the schools of your own State. I asked a prominent young lawyer of one of our best towns, 'Were you educated at the University of Mississippi?' and he replied, 'No, I wish to the Lord I had been.' And then he went on to tell me how he had gone to another State both for his literary course and for his law course, and had come back to find himself a stranger to all the rising lawyers of the State; most of whom might have been his school-mates had the place for him to be educated been more wisely selected.

Two young women went to a public meeting where people were gathered from all over our State. Both of these ladies had been reared in Mississippi, and one had attended one of the Mississippi schools for five years, while the other had been educated in a most excellent school of another State. At this great gathering the two stood side by side. The girl educated in Mississippi greeted friend after friend in the passing throng, while the girl educated elsewhere looked on in amazement for a while, and then exclaimed: 'Don't you see how I am a stranger in my own State. My father did me an injustice by sending me away to be educated.' And so it is. When we send our Mississippi boys and girls to other States to be educated, we make a threefold mistake.

First, We deprive them of the broad home acquaintance which they shall need for their future happiness and success.

Second, We cultivate in them the evil tendency to look abroad rather than at home for their best things.

Third, We perhaps, decrease, and at least lose an opportunity to increase, their loyalty to Mississippi and our grand old State, in this her new era of prosperity, entering upon the splendid possibilities of the Twentieth Century, shall need the ardent loyalty of her every son, and shall more need the ardent loyalty of her daughters, who are to be the mothers, in her homes, and to shape the characters and ideas of her citizens yet unborn. I plead not from a selfish standpoint; I need no increase of patronage; Blue Mountain College has for the last two sessions been offered more pupils than she could take and had to turn away some for lack of room; but I plead against what I see to be an evil, and what I believe public school teachers can do more than others to correct.

Alas! for the Mississippi boy or girl who thinks our beloved old State has no school good enough.

But you see my point. I must hasten. The strong religious and spiritual tone which goes into most of these private schools is a boon to our people and would be seriously missed if left out of educational work. And it cannot properly be put into a public

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school or a State institution. Please understand I do not mean that the public school and the State school teachers are not as a rule just as good men and just as consecrated Christians as the private school men. Their lives are more often correct than the lives of some private school men. Yet the very spirit of American institutions forbid any kind of union between church and State, or enforced teaching of religion. I believe in the Bible in public schools as long as it can be put there without opposition; but when Jews and Catholics form a large part of the patronage, and are not willing for the school man to read or expound scripture to their children, the school man has no right to read it in the public school, partly supported by taxes levied upon the property owned by the Jews and Catholics. We have no more right to force religious teaching upon anyone than had the Inquisition. Of course, in our State schools the pupils have a right to conduct their voluntary religious work, and I am glad to say that in the Mississippi State schools this is done in a beautiful spirit; but the teacher cannot do active, earnest religious teaching as it can be done in denominational or private schools. A close, personal friend of mine, a strong man and a great teacher in a great State school, lamented to me the utter impossibility of getting any religious hold upon his pupils. With the private school man or the church school man this is not so. Nobody is taxed to support his school. Those who educate with him do so because they prefer his school and are willing to pay to send to it. When this ceases to be the case they can withdraw their support.

The public school has its advantages. Its broad liberality and cosmopolitan spirit are in keeping with the advancement of the twentieth century. But I am not sure that the tendency of this age is not to excessive liberality. I would not coerce or even over-persuade any immortal mind into the adoption of any creed or principle. But the man who believes everything, believes nothing; and that means weak character and weak influence. Give me the man who believes something and who believes it so strongly that he is willing to take his stand upon it and wants others to believe it. The great lives in history have been of that type: and the greatest institutions all bear the stamp of such a man. Show me then the school into which some man is pouring out his life, and his whole life, every day, and I will show you a school that stands for something. The beauty and strength of a private school is, generally, this: That it bears the impress of some man or woman, and goes forth every day consecrated by the prayers and pulsating with the life-blood of some strong heart. One of the most beautiful stories ever told me was that of a president of a great female school, who, in the delirium of his last illness, was heard day and night uttering half articulate, but deep, earnest prayers, for the future safety and success of the school to which his life had been consecrated.

Meetings, Opening of H. B. I. at Lena

Bro. W. A. Gatewood reports the meeting with Hopewell church (Scott county), and I

will only add, that an assisting minister might well expect success with so earnest and consecrated pastor as brother Rooker, and such helpful and prayerful people.

Bro. Varborough has said something of the Lena meeting. He did the preaching here. Such a pure, strong and comforting gospel he does preach. Twelve were added to us, and all of us greatly built up in our "inward man." Varborough is one of the great preachers of our day, and thanks be to God, he does not lose humility as he rises in public esteem. He is destined to do great good in the world.

The meeting at Weatherby, on the G. & S. I. road, where I helped Bro. W. R. Cooper has been reported. I just wish to say, that Bro. C. has completely won the esteem and confidence of all the people of that growing and promising new town. The people there are exceedingly clever. Bro. Brooks, Mr. A. J. Turner, the two "beloved physicians," Walker and Ward, Bro. Morgan, and Mrs. Weathersby are among those who showed the visiting ministers special kindness. Young Prof. Hilton, a Mississippi College man, is to open a high school there soon, which starts out with great promise of success.

At Tuscola, my mission church, Bro. T. G. Ward, of Lena, did the preaching after Sunday, and he did it well. It was our first meeting in the new house. Eleven were added to the church.

Our associational school, the Harmony Baptist Institute, at Lena, opened on the 3rd. We have passed the one hundred mark and still they come. Forty boarders here; a great many of them are members of Baptist churches and have been received under the watch care of our church. We want all the steady, studious, moral boys and girls we can get; but the indolent, unruly and immoral need not come, for they cannot stay.

Our association meets at Thomastown, on Saturday before 4th Sunday in October. Be glad to have you, brother Editor, and any other brethren who wish to visit us on that occasion.

T. J. MOORE.

Lena, Miss.

Crystal Springs.

On August 4th, we began our protracted meeting. On the 8th Bro. M. K. Thornton of Starkville, came to us and remained until the 20th. During the time he conducted from two to three services a day. He is a gospel preacher of great power. He preaches the word with power. In some respects he is different from any preacher I ever saw. His preaching is so intensely biblical that it cannot fail to build up Christians in the faith. It also reaches the unconverted, and many were led to seek and find a Savior. Personally his preaching was a great uplift to me. His visit was a blessing to my church. "Have faith in God," is his predominating theme. Pastor and people fell completely in love with this humble man of God, who tried always to put Christ forward and hide himself.

Our meeting resulted in 10 accessions; 13 for baptism. Since the meeting closed, I have baptized four more people and received one by letter. May God bless brother Thornton, is the prayer of us all.

W. A. McCOMB.

Sept. 19.

1901

Oxford Association.

I have been a reader of our paper almost all its life, and yet I have never written a word for its columns, or stood in the way of any brother who wished to write. You will please pardon me, for asking a little space now, in which to say something of the recent meeting of the Oxford Association, which convened with Liberty Hill church, in Pano-la county. Brethren from most of the churches met promptly, and took hold of things like they meant to do business for the Lord.

Bro. H. L. Johnson was elected moderator; Bro. Fred Lamb, clerk, and Bro. W. W. Dickins treasurer. We had but few visiting brethren. Among the few was Dr. Rowe, and B. F. Whitten. According to the scribes opinion, Bro. Rowe made the best speech he ever made before this body. We were sorry and disappointed at the Editor not being with us. We had Bro. Shuck, of Water Valley, with us for the first time. He impressed the brethren as being a fine preacher, a zealous worker and lovable brother. Of course, that old veteran, A. A. Lomax, was on hand; but sad to say, was called home the second day to bury the dead; one of his flock having crossed the river.

Bro. H. L. Finley was also there, cheerful and full of work. Kind people, plenty of the best to eat; hospitality boundless and unstinted, all proving that it is pleasant for "brethren to dwell together in unity." But on Saturday morning another gloomy wave, like a dark floating cloud, passed over our meeting. News reached the church that President McKinley had been assassinated, and at the instance of Elder H. W. Rockett, a resolution of sorrow and regret at the sad tragedy, was passed unanimously.

At about half past 2 p. m., Saturday, the 7th inst., closed one of the most pleasant and harmonious sessions that the Association has ever held.

Yours for Baptist progress,

J. W. HIGGINBOTHAM.

Mt. Pleasant

Our meeting at the Mt. Pleasant Baptist church, has just closed, and great blessings were poured out upon us; we were graciously revived. There were seven confessions and two accessions by baptism; others will unite with Baptist churches nearer their homes. Bro. Dubois, our pastor, secured Bro. N. F. Metts to assist him in the meeting, and we thank God from the very depths of our hearts that Bro. Metts was sent to us. Never before have I so realized the importance of Christian consistency. I am young in the Christian cause, and have been prone to wander away from Christ; but God being my helper, I am resolved to live for my God, and let go all things worldly. Bro. Metts preached us a sermon on the losses and gains of life. How I wish that every young Christian could hear a sermon like it. How edifying it was. When we are tempted to turn from the way let us press more closely to him who is leading. Readers, pray for us. Our band is small, but we praise God for this promise: "For where two or three are gathered together in my name, there am I in the

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midst of them." Young Christians let's be up and doing. Watch, therefore, for ye know not what hour your Lord doth come.

"Oh can we say we are ready children,
Ready for the soul's bright home?
Say, will he find you and me still watching,
Waiting, waiting when the Lord shall come?"

EDDIE BALDWIN.

Mt. Pleasant.

Fannin

We have just closed a very precious meeting at this place. The people were prepared for the meeting, and the presence of the Lord to save was manifest from the first service. The writer, with the Lord's help, did the preaching until Tuesday, when Bro. J. L. Finley came to us. He was at his old home and among old friends. He gave us several glorious gospel sermons. They were a feast to all present. Sinners were moved to enquire the way of life. Ten joined for baptism and two by letter. We had to close the meeting with a large number asking for prayer.

The people said it reminded them of the good old days in the past, when R. A. Cooper, M. T. Martin and L. E. Hall and others preached at Fannin.

Bro. Finley's style of preaching is the kind we need more and more these days. Christ and Him crucified the only hope of this sin-cursed earth, was the burden of his preaching. Brother Finley holds a very warm place in the hearts of these people here. He went away followed by many prayers for God's blessing upon him. As pastor, I learned to love him very much. God bless him.

"Praise God from whom all blessings flow."

Fraternally,

W. S. ALLEN.

Coffeeville.

The Coffeeville church, pastorless for some months, have invited Bro. R. C. Blalock to visit them with a view to the pastorate. The recent (Sept. 3-10) revival resulted in adding a good number of fine people to the membership, and a general spiritual uplift among all the people. The Ladies' Aid Society have money in hand with which to re-seat the building with the best pews. It was a great pleasure to meet with many old friends we learned to love ten or more years since.

Will be with brother Z. T. Leavell at Brandon this coming week. Sorry, very sorry, we could not join in meetings with other churches inviting us this summer. We have put in full time, sometimes preaching night and day, for twenty days successively.

E. B. MILLER.

Coila.

An eight day's meeting has just closed at Coila. Bro. V. H. Nelson, our pastor, did all the preaching. He preached earnest gospel sermons, declaring the whole counsel of God. Fifteen were added to the church; two by letter, two by restoration and eleven by baptism. The church has been greatly revived.

B. F. WILLIAMS.

A Dissent.

My good brother, Prof. J. L. Johnson, Jr. of Hillman College, in the kindness of his heart did not mean to place me in a questionable attitude before the public when he writes me down in THE BAPTIST of the 12th inst., as owning Hermanville. In the modesty of a girl, I beg to demur to that innocent looking statement. The truth is, I neither own any of that fine country nor any of her people. They come nearer owning me; for I delight to serve them as their brother in Christ, and as His undershepherd to them. The relation seems to be mutually pleasant and profitable. My successor in the pastorate there must wait till the church can secure a lot and build a preacher's home. I would delight to occupy it and live among them, but as things now are that cannot be. However, Hermanville in the near future, may be expected to have a resident pastor for all of his time. Such brethren as Walters, Lord, Dudley, Foster, Davis, Clark, Sugg and others like them for intelligence and piety, cannot and ought not to be satisfied with less than a full pastorate for their strong and growing church.

It was pastor Price, of Jackson, and not Butler, who was with us there of late, and who so mightily stirred the hearts of the people by his strong and faithful preaching.

[Brother Price ought, if possible, to attend the approaching meeting of the Union Association, in the special interest of THE BAPTIST.]

Fraternally,

S. M. ELLIS.

"Burst Out With Fatness."

We feed swine to fatten them. Some folks eat to grow fat.

"Fatness" usually indicates health. A full supply is necessary to full health.

We want "fatness" in our churches. The whole earth needs it.

W. R. L. Smith said of M. F. Yates: "If his heart-liberality were susceptible of diffusion among our people, the mission treasures would burst out with fatness." One other great one thought Christians might "grow in this grace also." Another said, "The liberal soul shall be made fat; and he that watereth shall be watered also himself."

This is God's eternal law. "Lay on, McDuff," brings the crown. This sturdy purpose ran through the life of Yates. When a boy, he arose at 4 and ran two miles. At Wake Forest, his push-house for prayer, knew no lack of the daily hour. And, after twenty years in Shanghai with a church of only thirty-five, his life purpose had become in no way abated. In the next twenty, God "watered also himself." "My heart is fixed," will part the clouds. "My heart is indicting a good matter." Oh, that we would join David in this, and then hear our Master say: "Go." And the clarion voice: "Bring ye all the tithes into the store-house that there may be meat in mine house. And prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

"Burst out with fatness." Let us "prove" God.

J. B. PHILLIPS.

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Mississippi College Opening.

The seventy-fifth annual session of this grand old institution opened at 10 o'clock, A. M., Thursday, the 14th. Fifty-one years of this time, the College has been owned and controlled by Mississippi Baptists. At the present opening, Dr. W. T. Lowrey presided. He read from Joshua, 1st chapter, and from 2 Timothy, 2nd chapter. His comments were very forcible. He made the point that when new obligations were imposed the Lord gave special instructions as to how to succeed. Two points were especially emphasized. "Be strong, and be very courageous." Strength and bravery are the characteristics of success; weakness and cowardice unfit a man for usefulness. The boys who are prompted by right motives and correct habits will be strong and courageous, and will be thus fitted for the new relations that they here take on themselves.

Rev. J. L. Battigrew led in a very earnest prayer. Brief talks were made by Dr. Searcy, Rev. R. L. Bayard, Col. Montgomery, Dr. Spoles and Dr. Brough. The spacious chapel hall was filled with students and visitors. We were told, upon actual count, there were only 164 students present the first day. This may be accounted for somewhat from the fact that the President was kept busy during vacation with the building and planning the endowment campaign, and some of the professors went to the University of Chicago and took a post-graduate course, and Dr. Brough having resigned his professorship to take up the law, no one was in the field to canvass for the College, so it is not strange that the opening was not so large as last year. The opening, however, was altogether encouraging, and they are an unusually bright lot of boys, and the professors are in high hopes of a good year's work.

There are twenty-four young ministers enrolled. A number of these have regular pastoral work as well as their studies.

The President's home is a thing of beauty and convenience, costing only about \$3,000.

Everything is now in good shape for a forward movement on the endowment. This year is to mark an epoch in the history of Mississippi College. All the old students and all the friends of the College will have the opportunity to take part in this most commendable work.

THE PRESIDENT'S DEATH.

Despite the bulletins that came from the Milburne House, all last week, assuring the world that the President was in no danger,

was doing well, and would get well again, he is dead—died Saturday morning, Sept. 15th, at 2:15 a. m.

From first to last there were fourteen physicians interested in his case—of course, he could not get well. The ablest surgeons of the country, from St. Louis to New York, hastened to the bedside of the wounded President, and after consultations many, and examinations often, they found no alarming symptoms at all, that they would be sure to bring him through; and the people of the whole world, shouted great is surgery—and some even said that had President Garfield lived in our day, he need not have died. And while the people were shouting, and even planning great meetings of thanksgiving to Almighty God, for permitting such a generation of surgeons to live, the news came that our great and good President was dying.

In this death of the foremost man of the Republic and the world, the religion of Christ stands out both beautiful and sublime. President McKinley was a Christian, having been converted when he was a small boy. His death was as triumphant as any this side of Calvary. Regaining consciousness for the last time, he asked for his frail but well-beloved wife and faithful companion in all life's trials and triumphs, and was left alone with her for a few minutes. What they talked about can easily be guessed, as the conversation closed with the President saying:

"Nearer my God to Thee," his last words being: "It is God's way; His will, not ours, be done."

We were just ready for our morning family prayer, when the boy came along with an extra, from which we read these touching words and wept—we could not help it.

While the President was not perfect, none are, we bless God for his life, and above all for his triumphant death; and know of nothing to-day greater for which to ask than that our last end may be like his.

McKinley is dead, Roosevelt is our President—the country is safe. Long live the country.

JUST SAY IT.

Dr. Chivers relates that when he was a young seminary student, the class was asked to hand in their efforts at sermon making from a text which had been furnished by the Professor. When his turn came, the Professor said, "Mr. Chivers, what do you mean by this paragraph," which was rather long. Mr. Chivers told him in a few words. The Professor ran his pencil through the entire paragraph, with the remark, "Why did you not just say so?"

The art of saying a thing definitely, clearly, succinctly and finally, is to be coveted as one of the best gifts. The art of studying expression and carefully revising articles or sermons seems to receive but a modicum of attention. Some of our best thinkers and most successful leaders ought to be heartily ashamed for even the editor of THE BAPTIST to see their scribbles. Some of them are written on lead-colored paper with a very hard pencil, on both sides of the paper and around the margins. Then the spelling is very poor,

frequent repetitions of words and as frequent omissions. However, we can get along fairly well with these little breaches of literary etiquette. But when a learned brother in a prominent position runs off like this, it bothers us. Having brief respite from much visitation, hard study, etc., etc., D. V., I shall within the next fortnight tell you something of what the Baptists are doing in this section. E. G. I. e. in my town." This sort makes the heart sick. This sort of literary wallowing and sloshing around should not be indulged in by men who know better.

Very few pastors whom we have heard seem to know how to make the simplest announcements, even of texts or hymns. They go at it in the following style: "My text is John 3:16, John 3:16. Yes, John 3:16: 'God so loved the world.'—'God so loved the world.'" Please remember that the text is John 3:16: "God so loved the world." And at the conclusion, the preacher says: "Let the congregation sing hymn 1013. Hymn 1013. Please let us sing hymn 1013."

Useless repetition should be avoided every where. If not because it is distasteful and boring, then because it weakens.

We introduce these lines which sets this subject off in good poetic style.

"When you've got a thing to say,
Say it! Don't take half a day.
When your tale's got a little in it,
Crowd the whole thing in a minute!
Life is short—a fleeting vapor—
Don't you fill an eight-page paper
With a tale, which, at a pinch,
Could be cornered in an inch!
Bring it down until it simmers;
Polish it until it glimmers.
When you've got a thing to say,
Say it! Don't take half a day."

It was a joy to me to meet my Ashland people the 3rd Sunday after two months' absence. We had two good services, but I missed the familiar voice and face of Bro. J. W. Dickerson, whom the Lord had called home during my absence.

Bro. Dickerson had been in poor health for several months and when he was attacked by slow fever he had not sufficient strength to fight the battle through.

Notwithstanding his ill health, he was punctual in his attendance upon our church service.

He was helpful in the singing, Sunday school, prayer meeting and preaching service. His pastor shall sorely miss him.

We begin our protracted meeting at Oak Grove the first Sunday in September, and I go from there to Ashland the second Sunday with Bro. E. L. Wesson to help me. We pray for the Spirit in great power.

Fraternally,

J. R. CARTER.

Just a Few Baptist Facts.

No people have a more glorious history than have the Baptists, who may well take pride in such historic facts as these:

The forerunner of the Savior, and whom Christ declared to be the "greatest among them that are born of woman," was a Baptist—John the Baptist.

The greatest missionary the world has ever known, likewise the greatest theologian, was a Baptist—Apostle Paul.

Co-operation.

The subject of co-operation is demanding a great deal of attention among Baptists just now. It is a very important question, and one that it will take time to solve. I am of the opinion that the S. B. Convention with its boards and new committees can never succeed in enlisting our people, as well as the associations. I think we have started at the wrong end of the line. The churches and their pastors must be dealt with and brought into closer contact and sympathy with our work. I believe this can be done, not in a few months, or even two or three years, for it must necessarily be an educational campaign. We all recognize that if we can get the pastors enlisted heartily in the work of our denomination, that we are then in a fair way of getting the laymen to co-operate. The fault rests largely with the pastors. How shall they be brought to realize their duty in this matter?

I would suggest that a "Pastor's Mission Conference" be held in every association, at the earliest date possible. Let two or three pastors in each association get together and arrange time and place for this conference. It should last three or four days, and the entire time should be given to the discussion of missions or subjects germane to the mission work. This conference should be made a soul feast in studying about the mission work, and praying for the missionaries. If there are any pastors there who are not in full sympathy with the work, let them be dealt with in love; showing them the way of the Lord more perfectly. Let every pastor be urged to come. Take time and pains to get them to come. I am sure after a systematic study of the mission cause in the light of the Scriptures, that every pastor will return to his field of labor with his heart burning within him, for the love of souls. Then they will be leaders, ready to lead their people into hearty and liberal co-operation with our work.

REACHING THE CHURCHES.

Since the pastor is in line, we are ready to see if the people can not be led into the work. I would suggest for the churches to have a "missionary Rally" at the most convenient time, and that the pastor arrange a good program, and invite several neighboring pastors to come in and help make it a success. Every church can hold one of these missionary rallies each year and the people will derive a great benefit from it. Information is what the people need, and this is the very best way to give it to them.

Suppose that a majority of our pastors and churches in Mississippi should have the benefits of the above meetings, what a great awakening there would be in our Baptist ranks on the Mission question. Suppose we try it?

H. P. HURT.

Observations.

Since my last there are a few things which have passed within the scope of my observation which may be of interest to our readers, which I venture to "send up." So he we go: "Beloved, I wish above all things that thou mayest prosper and be in health, even as

thy soul prospereth," said the beloved disciple, to the "well-beloved Gaius." 3d John, 2d verse.

N. B.—The "wish above all things" of John for Gaius, whom he so loved "in the truth," must have been about the right thing, for, first, he was specially inspired to speak and write right things—correct things—"the truth." Besides, he was an apostle of Christ, and, furthermore, his observations and experiences as a Christian were of long standing—he at that time being, probably, not far from an hundred years old. So, everything considered, this "wish" must be not far from the right thing.

The following verses reveal the fact that the "wish" of the apostle for the temporal prosperity and bodily health of his friend and brother were based upon the fact that he already had soul prosperity, i. e., that Gaius had sought first "the kingdom of God and his righteousness" (Matt. 6:33), and so "all these things"—temporal things—should "be added" into him.

Now, in my goings, what have I observed? Answer—Not many "Gaiuses," but a goodly number of half-breeds; brethren, not a few, who are evidently Christian, but not manifestly Christians—that is, the Christ-spirit is within them, but is so "pent up"; that, dead-sea-like, the spirit within has found no "outlet," and so, not much fruit from fervent love.

It seems so hard for God's dear children, through faith in Jesus Christ, to so break away from the effects of early training, or, rather, from the lack of "early training," and from present environments, as to awake, arouse, arise, and go forth in the spirit of deep consecration of love to God, and service to Christ and men, and thus make "religion the chief concern" of mind, heart and life.

But let no struggling, agonizing saint—and there are such—become discouraged, for the watchman declares the approach of coming day. And, although one's experience may not be of such a character as to bring strong hope for general betterment, let us recall the experience of Paul (Rom. 7:15-17, etc.), and especially taking comfort from verse 22, and particularly so as we recall the apologetic and tender words of the blessed Christ to his discipulate disciples on the night of his betrayal (Mark 14:38). "The spirit truly is ready, but the flesh is weak."

And now, brethren, lest some one might be tempted, in view of the tender forbearance of our advocate (Christ) to continue to make our temporal interests our first concern, in the hope that he will excuse us, let me exhort you to remember Paul's exhortation to follow him as he followed Christ, and close by reading, with great carefulness, Phil. 3:13-14, and may God bless you therein.

J. J. W. MATHIS.

DEAR BAPTIST:

Allow me to remind the brethren of Central Association that the next meeting will begin on Friday before the 2d Sunday in October, and beg the churches to attend; and request brethren on standing committees to get themselves in readiness with their reports. Let every one feel interested in contributing what he or she can to make it the best meeting the association has ever had.

P. A. HAMAN.

Dr. F. C. McConnell.

It is gratifying to know that we have so many men competent to take the place of Secretary of Home Missions, made vacant by the death of the lamented Dr. Kerfoot. The Board having charge of this matter acted very wisely in making haste slowly to fill this vacancy. I believe they waited prayerfully for the leading of Providence, and when the lot fell on Dr. McConnell, I said in my heart: "He is the Lord's man." In the first place, he is a personally devout man. Nothing can take the place of personal nearness to God in a man charged with great responsibilities. He is a man of the people. He knows men in the rural districts and in the cities.

He easily touches the chords of experience and sympathy with all classes. He is endowed with native good common sense. He has had the advantages of good literary and theological training. He is a born orator. He has had experience as a pastor, as well as Assistant Secretary. He is physically strong, and to all human appearances has his best years before him. He is not at all "cranky" and capricious. He is a man with whom we can all work, and I take pleasure in commending him to the prayers and co-operation of all Mississippi Baptists. With Willingham at Richmond and McConnell at Atlanta, seconded by our able corps of State Secretaries, our mission work ought to take a new departure with the opening of this century.

J. B. SEARCY.

A good Newspaper.

Your last issue was certainly a good newspaper—because it contained so much good news. You gave reports from twenty-four revivals in Mississippi—which made an aggregate of 444 conversions—besides the reports of glorious refreshings from other states—could any news be better—

After all has been done and said, in our Conventions—in our Conferences—in our associations, about plans—and means—and men—and houses—it is the news of new born souls that brings us into the realization of the one great underlying purpose, around which all these other things cluster.

Let us thank God again and again for the precious souls being saved.

And brethren of the State, do you think there is any connection between these blessings—this glorious fruit gathering, and the great heroic sacrifices, and acts of trust, that have characterized our people in this state during the war past? I do. But let us not be lifted up. God keep us humble, and enable us to make yet greater sacrifices, and trust him evermore perfectly, that we may reap a still greater harvest of saved souls.

STACY LORD.

An up-to-date Machine.

Any one needing a brand new typewriting machine with all modern improvements might do well to address THE BAPTIST, Jackson, Miss.

The man who did more to secure religious liberty to the people of America than any other man, this Apostle of Religious Liberty was a Baptist—Roger Williams.

Baptist Young People.

The Young Man's Difficulties with his Bible

BY IRA M. TRIGG, P. D.

The Bible has difficulties for every one who reads it. The one who finds no hard places in it does not do very thoughtful reading. Its words and statements are treated in a very different spirit by different persons. Those who take the trouble to look into it and study it have some degree of interest in it, and need some guidance to get the best out of it. Every one of us is willing to follow the lead of one who will lessen the difficulties of "the eternal Bible" as one of the old French professors in the University of Paris called it in conversation with me only yesterday.

First: One of the first things a young man or woman should remember when taking up the Bible for study, is that it is ancient literature. It was written from eighteen hundred to three thousand years ago. And it was not all written at one time nor in one place, nor by one set of men. It is a collection of small books—"Bible" means "books." These facts tell us at once that we must not look for continuity in thought, nor for perfection in treatment. We find also that these books were written in other than our own language, and what most of us need is a translation out of the Hebrew of the Old Testament or out of the Greek of the New. No translation can be a perfect representation of the language, from which it is made. Translators are still fallible men, and their renderings of the original tongues are sometimes misleading.

No one today expects to read Chaucer or even Shakespeare without some kind of notes to explain hints at customs current in their day but extinct today. How much more should we expect to find many, many things in the books of the Bible which are not intelligible to us until we know the very customs or laws of the times to which they refer. Some parts of the Bible, particularly the prophets, are often quite obscure because we are not sufficiently acquainted with the commercial, social, and political customs of those times.

Second: Again these books of the Bible abound in ancient history. They are replete not only with the customs of their times, but contain much ancient political and international information.

But it is all fragmentary. The Bible is not literature and history as such, it is composed of fragments of both. No one who understands the character of the Bible will demand of it more than it brings to us. The character of its history and of its literature is sufficient to guide us in our requirements of its pages.

It was produced in times about which we are now gaining much new knowledge. It grew up among peoples whose daily life and thought are now becoming familiar to every schoolboy. The great nations of Egypt, Assyria, Syria, and their history almost form a background of some of the hitherto most difficult portions of the Bible. If we are to understand the references and hints to many of these people we should as nearly as possible find one way into the literature and history of those ancient nations. Those who study the International Sunday school lessons for the present six months will discover the value of this ancient background, especially for Israel's sojourn in Egypt.

Third: Another and one of the most serious difficulties which meets the young Bible reader is, the question of its morals. Some persons lightly cast the Book aside because it is not what they expect, as it allows the doing of deeds not tolerated by the laws of the 20th century. But again we must remember that this collection of books is ancient, that it grew on the soil of ancient customs and history; and that to expunge all such references from its pages would be to modernize it and destroy in many respects its ancient character. The objectionable features in its statements were perfectly appropriate in the times they were written, but the advancement of Christian civilization and enlightenment have properly put the ban on all such records and words.

MY SUMMER'S WORK.

I see so many good reports from the brethren I thought I would send in mine.

I am trying to preach to four churches. I commenced my meeting at Pleasant Grove church on Saturday before the 4th Sunday in July. We had Brother Brandon with us; he preached two sermons for me. The meeting continued 8 days and night, as we see it, we had one of the best meetings the church ever had, 5 baptisms and the church and whole community greatly revived in the name of the Lord. From here I went home and finished up my crop and on Saturday before the third Sunday in August I commenced at

Union. Here, I did all the preaching for 9 days and nights, and the Lord greatly blessed us here in the conversion of ten happy souls of which I buried with him by baptism into Christ. Our church was greatly revived and we all are glad. This is my home church. I have been pastor of this church about 8 years. May the blessing of God ever be with these people for what they have done for me. I finished up here the 4th Sunday night.

NEW GOSHEN—We commenced here the 4th Sunday. Bro. J. R. White preached for me until Monday night, then I did all the preaching except 2 sermons by Brother J. D. Rice.

Brother Rice is a great preacher, if you could hear him you would say so too. If he didn't put you to thinking it would be because you couldn't think. Here we began an old-time revival of religion with 26 additions to the church; 20 for baptism 4 restored, 1 by statement, 1 by letter. Brethren, this was a good meeting, large congregations and good attention, good interest until the last, when we closed the 1st Sunday in September. At the waters after preaching, 3 o'clock, I baptized the 20 in the name of the Father, Son and Holy Ghost. Amen.

WAYSIDE—Bro. White, started my meeting here Saturday before the first Sunday in September. He preached up until Sunday 11 o'clock then started for his appointment. I was assisted here by

Brother John Field who did some good earnest gospel preaching.

Brother Field is a consecrated young man. Our meeting was not as good as we would like to have seen, though we had a very good meeting. I closed here on Friday, baptized 1 and left several earnestly seeking Christ. This finishes up my work with my four churches for which let us sing Praise to God from whom all blessings flow.

G. L. MARTIN.

Tillatoba, Sept. 12th, 1901.

A Texas Wonder.

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Ripley, Tenn., June 1, 1901.—Dr. R. W. Hall, St. Louis, Mo. Having tried various remedies without satisfactory results, I was persuaded to give your "Wonder" a trial. I have used one bottle, and although my case is one of long standing that baffled the skill of the best physicians, yet it yielded at once to the "Texas Wonder," which I heartily recommend to all suffering from kidney troubles. Yours truly, W. H. BRUTON, pastor Baptist church, Ripley, Tenn.

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REVIVAL MEETINGS

The Second Sunday in August I began a meeting at Union Church. The house at this place was built by Baptists and Methodists, and is occupied by both, neither denomination being able to build alone.

At the request of Brother Nolen, the Methodist pastor, I joined forces with him for the meeting. We were rained out on Wednesday evening, having preached but three days. We had a splendid meeting to that time, six having joined the church and all of them coming to the Baptists among them one young lady coming to us from the Methodist.

On account of continued rains I could not attend to the ordination of baptism till the fourth Sunday evening. By that time we had another lady to carry into the waters, she coming to us from the Campbellite church.

The last week in August, I held my meeting at Rigby, on the K. C. R. R. This is a mission work that I am giving one fourth of my time to. There were eight or ten conversions and restorations. We are considering the advisability of organizing here.

First Sunday in this month I began my meeting at Shiloh. A very good meeting throughout. Large congregations most of the

time, with an increasing interest to the close. Bro. Wallace of Pittsboro, joined us on Tuesday night and left us on Saturday morning. Brother Wallace did faithful work. He is a good man and a gospel preacher.

Saturday morning the meeting closed after having baptized three young ladies.

In a former letter I wrote you about our good meeting at Mt. Olive, I have more baptisms to do at two of my churches on my next visit to them.

All of my work is in the Aberdeen Association. The Lord has been very gracious to us. We did not have a single service without good interest.

Brother Editor, come over to Amory and let us help you extend the circulation of THE BAPTIST, when the Aberdeen meets.

G. W. SMITH.

Nettleton, 1901.

One may be strictly conscientious and sturdily just, and yet carry some times such a "February face, so full of frost and storm and cloudiness," that mental thermometers thereabouts feels the instant chill. No one would think of making merry with the owner of such a face, nor of venting any of the happy nonsense that is oftenest the finest sense in the household where cares are heavy enough. The persistent habit of making the best of circumstances, the practice of noticing pleasant things, recognizing small services and appreciating even fruitless efforts, will fringe a week-day dress with brightness.—Julia H. Johnston, in *Bright Threads*.

The Queen and Crescent Route.

"THE BEST WAY."

Account of the Pan-American Exposition, Buffalo, N. Y., May to November, 1901, the Queen & Crescent Route will sell round trip tickets, Jackson to Buffalo and return, as follows:
Via Meridian, St. Louis and Chicago, limited until Oct. 31, 1901—\$39.50.
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Though the lowest believer be above the power of sin, yet the highest believer is not above the presence of sin.—Wm. Secker.



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Woman's Work.

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Secretary, Meridian.

Through Sunshine and Shadow.

BY ETHEL A. GREGORY.

Let us cling to the best.

Let us hope dear heart though the night be stormy.

With never a state of comfort and bliss,
That the morning will dawn in beauty
and gladness.

And sweet peace will quiet our heart's unrest.

Let us keep sweet faith in the life God gives us.

Though its purpose be kind to our tear-stained eyes.

If we keep faith, one day, that purpose will be ours.

Will burst on our vision—a glad surprise.

Let us cling dear heart to the best that is in us.

Ever seeking the highest, the purest and best.

Though long be the waiting, our patience will win it.

The beautiful victories that will crown and bless.

Let us keep lovers' fires in our bleak bosoms kindled.

No spirit ever drops that is warmed by its glow.

But thrilled evermore with a power undimmed.

From the dust and the gloom, ever upward it soars.

Don't Worry—Try It This Week.

Let no day pass without personal communication with God.

Begin each day by taking counsel from the Word of God, if, but one verse while you are dressing.

Put away all bitter feelings and brooding over sights or wrongs, no matter from whom received.

Have on your heart some person or cause for which you are pleading God's blessings each day.

Let no opportunity pass without owning your sin before others, and modestly urging all to accept his service.

Let no opportunity pass to say a kind word, do some kind deed, or at least smile upon those you meet. Do this, not affectedly, but sincerely as unto the Lord.

Guard well the door of your lips, that no unchaste word, jest or story, no slander or cutting remarks, no irreverent or untruthful statement, shall pass out.

Remember each day that Christ will surely come, suddenly come, quickly come; and it may be, this day will determine how his coming will find us, as it must to thousands.—Our Hope.

A Short Sketch of The Home Mission Field.

During the last century the Baptists in the South have been entrusted by God with four great missionary opportunities at their very doors—the Indians, the Negroes, Texas and the South-west, and the Island of Cuba. These, in addition to our own South-land, constitute the Home Mission worker's heritage from God.

So vast is the field, so weighty the responsibilities resting upon the co-workers in this great cause, and so imperative their needs to go forward with the work as it should be done, that each missionary feels it his duty at every opportunity to call the attention of this people to the special features of the work in charge.

Therefore, with the help of the corresponding secretary, the late Dr. Kerfoot, and Drs. White and Millard, I will endeavor to sketch the work along the different lines of missions as succinctly as possible.

In the first place, the Indians to whom for years the missionaries preached Jesus at the risk of their lives, are fast becoming christianized and civilized.

There is to day a Baptist church for every one thousand of the population, and one-sixth of the people are members of these churches. For this much we are thankful and trust the good work will continue until every heathen in our beloved America be christianized.

Our fathers early assumed responsibility for the souls of Negroes who had been brought to our shores from heathen lands. So successful was this work that at the beginning of the Civil War one-half of the Baptists of the South were negroes, hence more in proportion to population than the white people. Of the eight millions of Negroes that are to-day in our country one and one-half million are Baptists. What is to become of them? What is to become of us if we fail to reach them with the gospel? This is a tremendous problem, Southern Christians alone are able to deal with it.

Frontier work formerly meant chiefly work among Indians, now its significance is mainly work to furnish the gospel to our own population, who are flowing in great tides of humanity from the older States towards the Western and South-western frontiers of our Southern country. Unless you have visited their frontier regions in different periods of the history of our country, you are not prepared to realize the changes that are made in only a few years.

Dallas, Texas, increased its population, in about a quarter of a century, from two thousand to sixty thousand; and the miserably lighted, wooden shell of a Baptist church, in that time, has been supplanted by one of the finest brick edifices in the South. And last year that church gave fifteen hundred dollars to State missions alone, and one thousand dollars to foreign missions.

This illustrates what is meant by occupying promising frontier towns with the Gospel of Jesus Christ. Every dollar spent in mission work in those days of small things, by whomsoever spent, was a splendid investment for God.

And when we consider who have made up that mighty tide of population flowing steadily to the West and South-west, we find that those who have sent their contributions to the frontier have been not only possessing this fertile and rapidly developing section for Christ, but planting churches, which should under God, shelter their own sons and daughters from the evils of frontier life. Will you fail to make the contributions necessary to carry on this work now in this day of your opportunity?

The Home Mission Board could use every dollar of its receipts upon frontier work alone and even then the need would hardly be supplied. Besides all this work, Cuba is now one of the Home Mission fields. The four western provinces of Cuba, the main portion of the population of the island have to be looked after by the Baptist Home Mission Board, or nothing will be done for them in this day of opportunity.

What has already been done for them surpasses any thing in the annals of Christian Missions.

But the field is widening, by the blood of our soldiers and the treasures of our land, Cuba is free, and the doors for the gospel are thrown wide open. Shall we lack for money to give them the gospel just when God has given us such desirable opportunities? "Cast your tread upon the waters."

And last and most important is the Mission field in our own South-land.

What would avail all the efforts that could be made to evangelize the heathen world if our own land be in darkness? Opaque bodies shed no light. The first steps taken should be for our own enlightenment.

Today no nation of the earth has any more prominence of power and influence than has our own United States. Then how imperative it is that we build up our own waste places, thus establishing well our base of supplies and see that our own land is permeated with

the pure gospel before we undertake to look after others.

That is first of all, the meaning of Home Mission work. Stop for a moment and think how many of these foreigners whom we desire to reach with the glorious gospel of the blessed God are now in our own land and at our very doors. There is scarcely a nation that is not represented here now. They are here in a gospel land surrounded by Christian people, under the best possible influence for bringing them to Christ. What a glorious opportunity for the Home Missionary, for the winning of a heart to Christ may lead to ministry in the uttermost parts of the earth. Every one of these foreigners in our midst who becomes a child of God, must necessarily become interested in sending the gospel to his own people at home even if he does not himself go back as a missionary. Fully one-half of our population at the present is made up of negroes and foreigners. How broad the field and how much in need of friends?

We cannot overlook the Mountain region. It is situated on a plane too elevated. Living in the heart of the South in size, twice as large as the Island of Cuba, which has cost so much blood and treasure, is the Mountain region that is the object of so much of the solicitude of the Home Mission.

To-day this mountain population is largely Baptist, it is predisposed to listen to Baptist preaching, and receive gladly Baptist efforts for their uplifting. They are brave and candid. They never hide behind conventional reserve. The utmost that can be said about them in comparison with other people is explained in the definition of isolation which means to them not only isolation from the outside world but internal isolation as well.

There are cities of course and small towns along the twenty-six lines of railroad that have already been thrown across the face of the mountain region, but the vast billows of mountain land is still an unannexed solitude. But isolation cannot remain. The mountain solitude is doomed. They lie directly in the pathway of commerce that either finds a way or makes one. Now is the accepted time if the Baptist desire to retain the foothold they have already gained in the field.

Last year the Presbyterians spent sixty-six thousand (\$66,000) dollars in schools among the Baptist Mountain people. "The people are Baptist, we know that," said a Presbyterian worker, but if the Baptists are not able or willing to do this work, we feel that we must.

How long will our South be "the stronghold of the Baptists in the world" if this last?

Southern Baptists never had such an opportunity as now. And since three-fifths of all the Baptists of the world are within the territory of the Southern Baptist Convention, over a million and a half of these are white Baptists. What a power they could become for the glory of God.

NETTIE OSBORNE,
Lumberton, Miss.

Temperance.

BY W. H. PATTON.

An Irrepressible Conflict.

The careful observer of current events in this community can hardly fail to conclude that an irrepressible conflict between the lawmakers and the lawbreakers is imminent. Whether one takes note of the pernicious activity of the emboldened gamblers or marks the unremitting effort of the saloon proprietors to invade residential neighborhoods, the same clear notes of defiance is borne to the ear. In theory, the interests in question exists by sufferance of the legislative authority, in practice, the boot is on the other leg.

The impending conflict touches the higher life of the city at every point. For the commonwealth as for the individual, there are moral statutes which may not be defied with impunity. Opportunism has its undoubted uses, but they relate only to material things. The dividing line between right and wrong is not to be obliterated, at the suggestion of men who suffer appetite to usurp the seat of conscience.

Within a very brief delay, a pitched battle will be fought over the burning question whether New Orleans shall control its social evils, or be controlled by them.

The Times Democrat continues to ring out warnings to the people of New Orleans. The saloons have New Orleans by the throat and they nominate the officers, and the officers yield to the demand of the saloons. The gambling hells and social evils are the allies of the saloon. The people are down on the trusts but there never was and never will be such a trust as the liquor trust.

Law Enforcement.

The motto of the Anti-Saloon League is the correct one. No-hing has so much discouraged temperance work as the fact that the best legislation and the strictest laws often fall dead. They have not strength enough to walk. The whisky business has a fearfully strong spinal column. Cunning, audacious, persistent, unscrupulous, lawless, it will not down at the mere making of the laws. It is lawless. What saloon keeper professes to obey the law? When forced to obey he parades his obedience as a virtue. It is not the law he respects, but police force. No whiskey dealer proposes to obey the law unless he is compelled to do it. How des-

perate, then, is the blind-tiger man, who invades your prohibition community to make your prohibition a dead letter; to decoy their boys, and for a few dollars in his pocket destroy them soul and body. A thief is a man of honor compared with him. Chase him out. After you have made the law what it should be, enforce it. If you find your officers have connived at this accused business chase them out. Hold the officers responsible for enforcing the law and never let up until the moral atmosphere is purified.—Arkansas Methodist.

The Army Canteen.

The gauge of battle has been thrown down plainly in sight, in a recent issue of "Midday Criticism," a leading liquor-dealer's organ, may be credited as authority. The statement made points to one of the hottest campaigns before the next Congress that temperance forces have ever waged. A repeal bill for the anti canteen law, passed by the last Congress, will be introduced in House, it being assumed that if that body can be induced to vote for repeal the senate will follow without much urging.

A campaign of misrepresentation of the effect of the abolition of liquor selling in the army canteen was begun as soon as the first pay day thereafter, had been ended. Wild debauchery, in countless new saloons, that were said to have been opened outside the army posts all over the United States, was reported and in consequence the guard houses were full of arrested soldiers.

The disorders at Ft. Snelling first found their way into print. Fts. Myer and Sheridan and the arsenal at Washington, D. C., quickly following with reports of wild irregularity and difficulty of preserving discipline.

There are more than 100 army posts in the United States; if the reports of carousing at these few military stations were true instead of the need of a liquor canteen to preserve order, there would but be proven the weakness of the military discipline at these points and the need to court-martial a few officers.

As a matter of fact, however, commandants of posts, district commissioners, mayors, chief of police, chaplain—among them, Page Milburn, the blind chaplain, Congress—and private soldiers unite in denying these statements of increase of drunkenness and insubordination; in every instance they deny that a single new outside saloon has opened, since the

passage of the anti-canteen law, near any army post.

Genls. Miles, Shafter, Wheeler, Guy V. Henry, Ludlow, Boynton, I. O. Howard, Rochester, Bliss, and fifteen others, also forty-five Colonels in our own army have expressed a strong opposition to a liquor selling canteen; and the greater part of army chaplains have given like testimony. Leading admirals and other naval officers advised against furnishing intoxicants to officers and men, until the Secretary of the Navy issued an order for their prohibition. Generals Molsely, Kitchener, Roberts, and Gordon of the British Army. The French General Pallini and the Czar of Russia have condemned the use of drink on campaigns or in garrison or in camps.

Yet, notwithstanding all these rebuttals of evidence in favor of a repeal of the anti canteen law, the leading daily press continues to publish this "fake" news, with the apparent connivance of the War Department and army.

"It is the duty of the press of the country to make the people understand. The great daily newspapers owed it to themselves and to the people, to publish the truth and nothing but the truth about the effect of the anti canteen laws, and this they have not done—and the whole nation has a grievance against the whole metropolitan press."

The present situation is an occasion for grave reflection. In one hand we had the will of the people of the United States expressed in the anti canteen victory in the last congress. On the other hand is military power in open rebellion, in open contempt of civil power. "It intends to slap American motherhood in the face with a gauntlet." We call upon every editor and speaker, every preacher and right-minded Christian, every thinker to join the home and the church in preventing the reinstatement of the saloon in the American Army, and to clip the wings of a militarism to which, until the present administration, the American people have not only been strangers, but enemies.

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After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man.
REV. C. C. DAVIS,
Eld. M. E. Church South,
No. 28 Tatnall St., Atlanta, Ga.

A Prominent Memphian Writes.

Dr. H. Mozley, Atlanta: Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir.
R. L. ROCCO,
206 Hernando St., Memphis, Tenn.

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ASSOCIATIONAL MEETINGS.

Hopewell—Pleasant Ridge, Saturday before the 3rd Sunday in October, (October 12).
 Calhoun—Pleasant Springs, Wednesday after the 4th Sunday in September, (September 13th).
 Yazoo—Boring Green, 8 miles N.W. of Durant, Wednesday before 1st Sunday in October, (Oct. 20).
 Sunflower—Belen, Friday before 1st Sunday in October, (Oct. 4th).
 Rankin County—Leesburg church, 10 miles north of Morton, Friday before 1st Sunday in October.
 Chester—Ackerly, Saturday before 1st Sunday in October, (Oct. 4th).
 Oktibbeha—West Kemper, Saturday before 1st Sunday in October, (Oct. 4th).
 Liberty—Rock Springs, Saturday before 1st Sunday in October, (Oct. 4th).
 Aberdeen—Amory, Tuesday before 2d Sunday in October, (Oct. 8th).
 Hobbs—Bethel, 15 miles west of Poplarville, Wednesday before 2d Sunday in October, (Oct. 9).
 Yalobusha—Grenada, 4 miles east of Granada, Thursday before 2d Sunday in October, (Oct. 10th).
 Central—Concord, 3 miles of Anding, Friday before 2d Sunday in October.
 Mississippi—Maple Hill, Friday before 2d Sunday in October, (Oct. 11th).
 Pearl River—Rock Hill, 1 mile west of Mish, Oct. 11th, Friday before 2d Sunday in October, (Oct. 11).
 Bethel—Mt. Hope, 8 miles S. E. of Meridian, Saturday before 2d Sunday in October, (Oct. 12th).
 Louisville—Bethel, 13 miles east of Louisville, Saturday before 2d Sunday in October, (Oct. 12th).
 Tombigbee—Bethel, Tuesday before 3d Sunday in October, (Oct. 15th).
 Coldwater—Mt. Zion, Wednesday before 3d Sunday in October, (Oct. 16th).
 Fair River—Union, Friday before 3d Sunday in October, (Oct. 20th).
 Kosciusko—Jerusalem, Friday before 3d Sunday in October, (Oct. 20th).
 Choctaw—Ginsville, Saturday before 3d Sunday in October, (Oct. 21st).
 New Liberty—New Home, 10 miles south of Sylva, Saturday before 3d Sunday in October, (Oct. 21st).
 Trinity—Bethel, 6 miles south of Houston, Thursday before the 4th Sunday in October, (Oct. 26th).
 Harmony—Thomastown, Saturday before 4th Sunday in October, (Oct. 28th) (Oct. 11).

WANTED—You to send stamps for testimonials and application blank to Nashville Business Exchange, Nashville, Tenn., if you want a position as book-keeper, stenographer, salesman, teacher, etc. Established in 1892. Endorsed by leading business men. Filled hundreds of good paying positions.

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J. R. DOBYNS, Supt.
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Board Meeting

The 5th Sunday, or Board Meeting of the Harmony Association, will convene with the Baptist church of Carthage, on Friday before the 5th Sunday in Sept.

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The next annual meeting of the stockholders of the Illinois Central Railroad Company will be held at the office of the Company, in Chicago, on Wednesday, October 16, 1901, at noon. For the purpose of this meeting, the Stock Transfer Books will be closed from the close of business on September 21 to the morning of October 17. For this meeting, there will be issued to holders of one or more shares of the capital stock of the Illinois Central Railroad Company, as registered on the books of the Company, a ticket entitling him, or her, to travel free over the Company's lines from the station on the Illinois Central Railroad nearest to his or her registered address, to Chicago and return, for the purpose of attending, in person, the above meeting of stockholders. Such ticket to be good for the journey to Chicago only during the four days immediately preceding, and the day of, the meeting, and for the return journey from Chicago only on the day of the meeting, and the four days immediately preceding, and the day of, the meeting, and for the return journey from Chicago only on the day of the meeting, and the four days immediately following, when properly countersigned and stamped during business hours—that is to say, between 9:00 A. M. and 5:00 P. M.—in the office of the Assistant Secretary, Mr. W. G. BRUNN, in Chicago. Such ticket may be obtained by any registered holder of stock on application in writing, to the President of the Company in Chicago. Each application must state the full name and address of the stockholder exactly as given in his or her certificate of stock, together with the number and of such certificate. No more than one person will be carried free in respect to any one holding of stock as registered on the books of the Company.

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